1:Heckewelder M-5 (ca. 1800)1819
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"Wayne acted; he was a true warrior and a brave man; "he was equal to any of the chiefs that we have, equal "to any that we ever had."

Thus, the Indians, while they deeply resent the wrongs and injuries which they have suffered, yet pay due homage to worth, bravery and military skill, even in an enemy. Strong as their feelings are, they do not extinguish their sense of justice, and they are still generously disposed to allow that there are great and good individuals among a race of men, who, they believe, have doomed them to utter destruction.

CHAPTER XXIV.

FOOD AND COOKERY.

THE principal food of the Indians consists of the game which they take or kill in the woods, the fish out of the waters, and the maize, potatoes, beans, pumpkins, squashes, cucumbers, melons, and occasionally cabbages and turnips, which they raise in their fields; they make use also of various roots of plants, fruits, nuts and berries out of the woods, by way of relish or as a seasoning to their victuals, sometimes also from necessity.

They commonly make two meals every day, which, they say, is enough. If any one should feel hungry between meal-times, there is generally something in the house ready for him.

the grass with his head only above it, watching all around to see where the birds are building their nests, that he may know where to find the young ones when they are hatched.

2:Newcomb E-4, 5 (1951-1952) 1956
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Delaware Technology

Subsistence

At the beginning of historic times all of the Middle Atlantic Slope cultures subsisted by means of hoe-gardening, fishing, and hunting. The relative importance of each of these subsistence methods has long been disputed for the area as a whole. Kroeber has maintained that agriculture was not basic to life in the Eastern Area, that "there is little to argue that the culture was leaning very fundamentally on agriculture."[6] He is almost certainly in error in minimizing agriculture and in the reasons he gives for its unimportance, at least so far as the Delawares were concerned. Among the more inland groups agriculture definitely was of paramount importance. In 1654 Lindestrom described a group on the Schuylkill who had ". . . . their dwellings side by side one another, wherefore this land is thereby being cleared and cultivated with great power."[7] Juet before 1610 described a group in the neighborhood of Sandy Hook as having a "great store of Maiz,"[8] and De Vries, De Laet, and William Penn all said that the principal food was maize.[9] Krieger in 1663, in an expedition against some New Jersey Delawares, cut down two hundred and fifteen acres of maize and burned over one hundred pits of corn and beans.[10] Wallace recently contended that agriculture was basic in the economy and added that the high status of women was a function of their basically important agricultural activities.[11] Hunting, gathering, and fishing were also important activities, and seasonally they may well have rivaled agricultural activity.

Gardening.—The principal crop plant was corn or maize (*Zea mays*), raised by the women.[12] They had several varieties ". . . .white, red, blue, flesh-colored, brown, yellow and spotted ears."[13] Holm in the early decades of the seventeenth century said the Delawares grew ". . . black maize of the colour of tar. . ."[14] Harrington in his field work among the Oklahoma Delawares noted six varieties that had been handed down from the early days and were still grown. There were "three soft and three hard" varieties.[15] The Delawares today remember or possess a white-flour corn used principally in bread;[16] red corn, a flint variety; Osage corn, a soft variety; blue corn; and Deer corn, a striped variety (J.T.). There is no assurance that these varieties have not been borrowed by the Delawares in recent times. The cultivated fields seem to have been rather small in extent. Kalm stated that an Indian's garden took up no more ground "than a farmer in our country takes to plant cabbage for his family. At least, a farmer's cabbage and turnip ground,

[6] Kroeber, 1947, p. 148.
[7] Lindestrom, 1925, p. 170.
[8] Juet, 1909, p. 18.
[9] De Vries, 1909, p. 218; De Laet, 1909, p. 57; Penn, 1912, p. 233.
[10] O'Callaghan, 1851, IV: 39.
[11] Wallace, 1947, pp. 9-10.
[12] De Laet, 1909, p. 49; Denton, 1845, p. 6; Van der Donck, 1909, p. 303; Thomas, 1912, p. 341; Penn, 1912, p. 233.
[13] Lindestrom, 1925, p. 179; see also De Rasieres, 1909, p. 107; Kalm, 1937, I: 74.
[14] Holm, 1834, p. 49.
[15] Harrington, 1913, p. 221.
[16] Lindestrom, 1925, p. 180, said bread was baked from white and yellow corn.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

from archaeological sites attributed to the Delawares. Copper tobacco pipes were recorded early in the seventeenth century by Juet who said: "They had red Copper Tabacco pipes, and other things of Copper they did weare about their neckes."[167] Lindestrom described the pipes as painted and said that there were some "an ell in length, which are screwed together with leather, to lean on. . .and in these pipe-heads will go a handful of tobacco."[168] In another place he indicated that pipe heads were decorated with birds and animals "very beautifully painted and glazed."[169] Holm said that the pipes were "a fathom long, which they lean upon as a stick."[170] The pottery pipes found in archaeological sites were plainer, being "straight conical tubes, plain or stamped, to elbow-shaped forms decorated with incised or stamped lines."[171] De Laet said they had ". . .tubes for smoking tobacco formed. . .of flint stone ingeniously perforated."[172] Stone pipes, however, are relatively rare in archaeological sites.[173]

Agricultural implements of the women were simple; short-handled hoes were fashioned with a blade of dogwood, stone, tortoise shell, or the scapula of a deer (later bison).[174] The scapula hoe is remembered by living Delawares. The Delawares had pottery vessels, and according to archaeological information the paste varied from fine to medium coarse, grit temper was more common than shell temper, and sherds are usually gray or brown. Vessels had "conical and rounded bottoms" and were "straight walled or rounded." Shoulders were often absent, although some had pronounced shoulders when associated with a collared rim. Decoration, if present, was by roughening with a cord-wrapped paddle. Incised decorative designs were frequent.[175] Containers and other utensils were fashioned of wood, shell, bark, gourds, and tortoise shell.[176] Stone tools are common in archaeological deposits and include "plain or pitted hammerstones, anvil stones, abrading stones, sinew stones, pestles, shallow mortars, choppers (or hoes), picks, netsinkers, paint stones and amorphous pieces of mica."[177] They possessed "stone hatchets" that were hafted to a handle, and another type which was neither grooved nor hafted.[178] The women and old men manufactured the mats, ropes, tump lines, and baskets, which were made from wild hemp, nettle, silkweed, spruce roots, cornhusks, ash splints, papaw bark, elm bast, and rushes. Wooden bowls, dishes, and mortars were made of maple, buckeye, and elm wood.[179] Speck has described fully the block

[167]Juet, 1909, pp. 18-19; De Laet, 1909, p. 49.
[168]Lindestrom, 1925, p. 197.
[169]*Ibid.*, p. 221.
[170]Holm, 1834, p. 126.
[171]Smith, 1950, p. 119.
[172]De Laet, 1909, p. 57.
[173]Butler, 1947, p. 253.
[174]Johnson, 1917, p. 279; Jemison, 1918, p. 47; Zeisberger, 1910, p. 38; Mahr, 1954, pp. 385-86.
[175]Smith, 1950, pp. 117-18.
[176]Pastorius, 1912, p. 384; Lindestrom, 1925, p. 256; Johnson, 1917, p. 281; Speck, 1941, pp. 47, 78-79; Smith, 1950, p. 119.
[177]Smith, 1950, p. 119.
[178]Kalm, 1937, I: 229.
[179]Thomas, 1912, p. 341; Lindestrom, 1925, p. 221; De Laet, 1909, p. 57; Harrington, 1913, p. 224.

2:Newcomb E-4, 5 (1951-1952) 1956
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become a shaman, chief, warrior, a person of riches, one with many relatives, or a failure.[19] The most unfortunate persons were those who had no guardian spirit. After one was granted a guardian spirit he commonly made an amulet or fetish. Frequently this was either a representation of the human figure or a stone or clay effigy of the human head. It also might be claws or teeth of an animal or bird.[20] Lindestrom said:

> They consider this their god, so sacred that no one is allowed to touch it.... In this their god they have such a strong faith, that the night he dreams about him, he will at once the following day be able to shoot as much game and catch as much fish as ever he wants to....[21]

Although most of our information about the vision quest is relatively recent, there seems to be no reason why it should not be valid for prehistoric and early historic times.

Apart from the influence that individuals wielded over supernatural powers as a consequence of obtaining a guardian spirit, favor could be curried and influence exerted through sacrifice, primarily by burning flesh and tobacco, but also by dances and songs. Sacrifices of first fruits were commonly mentioned in seventeenth-century sources. Penn said of these:

> Their sacrifice is their first fruits. The first and fattest buck they kill goes to the fire, where he is all burnt, with a mournful ditty of him who performeth the ceremony, but with such marvellous fervency and labour of body, that he will even sweat to a foam. The other part [of their worship] is their cantico, performed by round dances, sometimes words, sometimes songs, then shouts; two being in the middle who begin, and by singing and drumming on a board, direct the chorus. Their postures in the dance are very antic and differing, but all keep measure. This is done with equal earnestness and labour, but great appearance of joy. In the fall, when the corn cometh in, they begin to feast one another.[23]

Trowbridge said:

> When the ice is about to leave the rivers they make an offering of Tobacco with a wooden bowl of parched corn, by placing it on the surface and telling their grandfather, as they call it, that they leave him a pipe to smoke and something to eat on his journey. They sometimes make this offering of tobacco to obtain a safe voyage across the ice and for the same reason they throw it into the water when danger is apprehended. When they go to hunt, at the first encampment an offering of tobacco is made by burning, to the seven masters of the game.[24]

There were also many magical methods by which supernatural powers were influenced, but they are not well recorded in the literature. There are some indications from modern ethnographic data which

[19] Luckenbach, 1938, p. 612.
[20] Zeisberger, 1910, pp. 132-33.
[21] Lindestrom, 1925, p. 207; Zeisberger, 1910, p. 141, stated the same thing.
[22] Lindestrom, 1925, p. 208; Pastorius, 1912, p. 434; Brickell, 1842, p. 49; M.B.
[23] Penn, 1882, p. 244.
[24] Trowbridge MS.

2:Newcomb E-4, 5 (1951-1952) 1956
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VI. DELAWARE ASSIMILATION

The final flight to the Caney River Valley in Indian Territory in 1867 was the last movement of the Delawares as a tribe, and it also marked a stage of culture change which is more aptly termed assimilation than acculturation. Contact with the white man became even more intensive and extensive because the Delawares could no longer flee from his presence. Delaware technology had long since disappeared, and the old social organization was in an advanced state of decay. The religion had been attacked, and an increasing number of Delawares were becoming Christians. War, plunder by whites, disease, and poverty had reduced their numbers to less than a thousand persons. The last chapter of this saga does not, however, lack interest. Although the tribal society has disintegrated, the culture has not become extinct; the Delawares retain or remember a number of ancient cultural traits. They are also active participants in what has been termed a Pan-Indian society.

Settlement Pattern

According to the treaty which the Delawares made with the Cherokee Nation, each enrolled Delaware was to receive one hundred and sixty acres of land in the specified area of Indian Territory. The crucial fact is that the Delawares did not settle upon this land as a unit; some even settled on Osage land and some on land already claimed by Cherokee settlers.[1] There were several reasons for this scattered settlement pattern; the Delawares did not come to Oklahoma as a unit, they lacked leadership and straggled to it as individuals over more than a year's time. The shape of the purchased land, which was long and narrow, may have been a deterrent to settlement as a community. This settlement pattern was an important factor in the subsequent degeneration of Delaware society and culture.

Technological Assimilation

By the time the tribal remnant had settled in Indian Territory the old technology was hardly a memory. The Delawares had become by 1867, and were to remain for several decades of the twentieth century, essentially subsistence farmers. Old informants recalled that as soon as they were settled in Oklahoma, "squaw patches" were cultivated. These vegetable gardens, as was true in earlier times, ranged up to five acres in extent. Indian corn was the staple crop and is, in fact, still grown, although it is now of slight economic importance. Besides corn, informants related, sweet potatoes, beans, onions, peas, and Irish potatoes were raised. In time, however, subsistence farming was abandoned by most of the Delawares. Kinietz said of their subsistence:

[1] G. Foreman, 1948, pp. 188-89.

2;Newcomb E-4, 5 (1951-1952) 1956
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Very few of them were fortunate enough to have oil on their lands. They either farm their fields or cash rent them. Judging from the state of repair of the houses, those that farm their own fields are more prosperous than those who rent them out.... The majority probably rent their fields and subsist on the small cash return, aided by the produce from their gardens, old age pensions, and other occasional sources of income.[3]

I have never seen a farming enterprise among the Cherokee-Delawares which could be considered a successful commercial venture. Some subsistence farming continues, but a large proportion of the adult males work in the various industries of the county, such as the Dewey Portland Cement Company, or the Phillips Petroleum Company. The older Delawares, who have remained in the area, appear to have done so mainly because they possessed no special training which would allow them to rise on the economic ladder or to leave for higher paid employment elsewhere. The older generation also seems to have had no culturally inspired incentives to acquire special skills.

There was considerable hunting in the early days in Oklahoma. Game was still fairly plentiful, and until about 1870 the Delawares had to hunt because their gardens yielded only a precarious livelihood. The chief object of the hunt was traditionally deer, and informants (J.T., O.A.) said that this was true in Oklahoma. They also ventured out onto the plains in quest of the bison. The Anadarko band, because of their location and probably because of their proximity to Plains tribes, made considerably more use of the bison. Besides these animals, prairie chickens, of which there were immense quantities in the early days, wild turkeys, quail, fish, beaver, and raccoon were utilized. In the Caney Valley the hunting was done on horseback, by individuals or at most by small groups. Communal bison hunts occasionally took place on the plains. These included women to do the butchering. Autumn was preferred for communal hunts since the cooler weather allowed the hunters to bring back fresh instead of jerked meat. Preparation, preservation, and storage of food followed the traditional patterns well into this century. Little or no food is dried or jerked by the Cherokee-Delawares at present; most food comes out of the can and is prepared in the Anglo-American tradition.

By the time the Delawares had migrated to Oklahoma the log house (about thirteen by twenty feet) had become the ordinary dwelling. A smaller log house was erected nearby and served as a cookhouse. The bark and sapling wigwam persisted as an auxiliary dwelling until this century, as old informants remember the details of these structures (O.A., M.B.). Small cookstoves were in general use by the time the Delawares appeared in Oklahoma, and the other furnishings were primarily of American origin and design. Gradually the early log buildings were replaced by small clapboard dwellings. Houses today are usually in poor repair and are overcrowded and small; they are comparable to those of the poorer whites of the area. No pottery was manufactured in

[3]Ziniets, 1946, p. 13.

3;Zeisberger M-5 (1767-1780)1910
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173 must have been vision or revelation. They had repeatedly looked out over the sea, until at last a vessel was sighted, when they had immediately summoned the Indians and said: "See, here comes some one to us, concerning whose coming we have long ago told you: the gods are coming to visit us." They worshipped them, regarding them as deities. When the whites landed, they gave the Indians knives, hatchets, muskets and various other things they knew not how to use and, consequently, carefully put away. On occasion of feasts or sacrifices they suspended the knives and hatchets from their necks as ornaments and worshipped the various articles, bringing sacrifices to them. The muskets they did not use except on special days, when to satisfy curiosity a few shots were fired and then sacrifices offered them. When the whites, after lapse of considerable time came again and saw that the things they had given were worn about the neck, they gave the Indians instructions in the use of the knife, hatchet and musket.

In those early days the manner of living of the Indians was very different from that of the present time, yet, though they were wretchedly equipped and could barely supply their wants, they succeeded in supporting life." They planted corn, beans, pumpkins, which they had at that time. Their hoe was a bone from the shoulder blade of the deer, which is broad at one end and very narrow at the other. With this bound to a stick they worked the soil. A turtle-shell sharpened by means of a stone and similarly attached to a stick, served much the same purpose. A kind of tobacco known as Brazilian tobacco, they also had; to the present day this tobacco, which has but small leaves, is called Indian tobacco.

Their knives were made of flint, not in the form of our knives but shaped like arrow-heads, i. e., triangular, quite thin and with the two larger sides sharp. With such knives they stripped off the skin of deer and other game.

Their hatchets, also made of stone and about the length of a hand, smoothed and sharpened, were secured to a wooden handle. These were not used for splitting wood but only to kill trees, as no more is necessary than to chop through the bark, if this is done at the right time, or to peel off bast for covering

3:Zeisberger M-5 (1767-1780)1910
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133 The Muskingum (meaning Elk's Eye, so called because of the numbers of elk that formerly fed on its banks, these animals being found there even at the present time) empties into the Ohio two hundred miles below Pittsburg. It is navigable for canoes or light boats, which the Indians use upon it, from its source to its mouth.

The country is diversified with hillocks and gentle risings, but no great mountains are to be seen to the west of the Allegheny Mountains. The Indians are, therefore, yet in the possession of the best land. Along the creeks and rivers the soil is very rich and commonly called "The Bottoms." This sort of [311] land is chosen by the Indians for agricultural purposes not only because it is easily worked, but also because it yields aboundant crops for many years. When, however, their fields begin to [241] grow grass they leave them and break new land, for they regard it as too troublesome to root out the grass. For winter crops such soil would be too rich and would yield little or nothing. But corn and all else raised by the Indians thrives in rich soil.

The higher lying land, generally of medium richness, though some of this also is extraordinarily fertile, is the best for winter grains, and as but little of it is stony soil it would be difficult to find a spot that could not be cultivated to advantage.

132 Concerning the climate, I can only speak from a twelve years' acquaintance with the country. In the summer it is quite warm, especially in July and August, which are the two hottest months; woolen garments can hardly be worn at this season of the year. The winter is generally very mild. The snow is never deep, nor does it remain long on the ground. Last winter, 1779-80, which was very severe in Pensilvania, snow fell once to a depth of two feet. In eight days this was gone, though the ground was covered with snow most of the time between New Year and February. As I have neither chart nor instrument, I am unable to say in what degree of latitude it lies, though I reckon it to be about the same as that of Philadelphia. A distance of a hundred English miles north or south makes a very perceptible difference in temperature; for in Sandusky on Lake Erie, it is much colder and the snow is much deeper than here in the Muskingum Valley and along the Scioto,[84] which empties into

So far as could be ascertained, the use of corn medicine and fish fertilizer in corn hills, is the only vestige of the ritualistic complex now associated with maize cultivation.[8] My informant stated that in former times it was customary to use medicine in which corn was soaked to prevent cut worms. At present, seed corn is soaked in water and hardwood ashes. Fish bones were burned and combined with wood ashes and put in the corn hills as an offering to the Maize Spirit. Corn, beans, and squash were planted together, but the legend of the Three Sisters (corn, beans, and squash) [9] so prominent in Iroquois mythology, is absent.

The different varieties of maize are not planted near one another because, it is said, "One will visit the other and forget to come back."

When corn matures one must share the first gathering with a less fortunate tribesman or with some old person. This rule applies to all crops as well as to the first kill.[10] In order that people may continue to receive the blessings of the Creator, every man is obligated to share his first fruits and game with others, before partaking of them himself. The practice of sharing vegetable food with a neighbor is known by the term, "I feed you." A hunter offering animal flesh in observance of this rule, used the phrase, "I give you some meat."

There are several methods employed in preparing corn as food.

(a) The husk is taken off and the ears laid in the sun until thoroughly dry. The grains may then be removed and pounded into hominy grits.

(b) After removing the husk, the ears are boiled until thoroughly cooked. They are allowed to cool, the grains removed with a spoon and spread out to dry.

(c) The ears are laid before the fire and roasted.

Early records indicate that corn parched and crushed to meal, served as a very nourishing food which was indispensable to the hunter or

[8] The Iroquois observed the practice of soaking seed corn in a medicine especially prepared from certain plants. "In ancient times they enriched the soil with both fish and shell." (Waugh, *op. cit.*, p. 18.)

[9] The corn, bean and squash complex is discussed by Parker, 1910, p. 36, and Converse, 1910, p. 63.

[10] According to Zeisberger (*op. cit.*, p. 84) a hunter before setting out upon a long hunting trip, would kill a deer or two and prepare a feast as a sacrifice to the game. The old people as invited guests would pray for his good fortune during the expedition.

(Lindstrom, p. 215). Men went by themselves or took their families to the woods for periods of several days or weeks. In addition to their dependence on a steady aim with bow and arrow, they attempted to attract the animals by the use of charms and imitations of their calls (Harrington, 1913, pp. 221-22; Loskiel, p. 77). Loskiel, in the eighteenth century, also mentions the practice of chasing wounded deer for long distances if they did not fall on the first shot, but this cannot be documented by earlier accounts (Loskiel, p. 76).

Early Swedish writers noted that turkeys and other birds, deer, beavers and other small animals were snared (the twitchup is the only type of snare specifically mentioned) and beavers were sometimes killed with a lance (Johnson, p. 281). Pigeons might be killed by cutting all sides of a tree used as a roost, then toppling it when the birds alighted (Lindstrom, pp. 216-17).

Remnants of the Delaware's hunting equipment are found abundantly in their old haunts. Stone arrow points and lance heads are particularly numerous, but antler points are found in smaller quantities (Abbott, 1875, p. 269; Skinner, 1915, p. 10; Smith, p. 139; Kalm, p. 230). Stone axes suitable for crushing bones or shells, and knives suitable for skinning and cutting up the meat are also found in abundance (Abbott, 1875, pp. 264 and 303; Skinner, 1909, pp. 18-20; Kalm, p. 230; Heye, p. 71).

Even the earliest writers were aware to some extent of the reverence in which Delaware hunters held the provider of their sustenance. Lindstrom and Penn mention that the first catch of the season was eaten at a special feast accompanied by singing and dancing. All that was not eaten was burned, and on no account was any part sold (Lindstrom, pp. 214-15; Penn, p. 38). Boys did not begin hunting until about fifteen years of age, sometimes starting as the result of success in obtaining a guardian spirit through a vision. It was believed that the youth would be able to catch all that he desired on the day after such a vision (Lindstrom, p. 208).

The women's main contribution to the food supply lay in agriculture. Without doubt the most important crop was maize, of which the Delaware had several varieties[2] (De Rasieres, p. 107; Johnson, p. 279; Kalm, p. 74; Lindstrom, p. 223). To get some impression of the amount of maize grown, we may note that Krieger, commander in an expedition against one band of New Jersey Delaware in 1663, says that he cut down 215 acres of maize and burned more than 100 pits of corn and beans (Krieger, p. 39). There are also ample references to the cultivations of beans, squash (including pumpkins) and tobacco[3] (Harrington, 1913, p. 221; Johnson, p. 279; Kalm, p. 74).

Since the Delaware had no axe adequate to cut down a tree of any considerable size, they cleared their fields by seriously bruising the bark of the trees, thereby killing them. In this operation they

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used grooved axes hafted by tying the head between the ends of a split stick (Kalm, p. 229). The trees were then removed by burning (Johnson, p. 279; Harrington, 1913, p. 221; Kalm, p. 230). Zeisberger was told by his Indian acquaintances that, before they had metal tools, they also burned their wood into suitable lengths for use (Zeisberger, 1910, p. 29). After being cleared of rubbish and stones, the land was broken up with a hoe made of stone, tortoise shell, or the shoulder blade of a deer, attached to a short handle (Johnson, p. 279; Skinner, 1909, p. 42; Abbott, 1879, pp. 350 and 356; Loskiel, p. 67; Seaver, p. 47). The earth was piled into little hills in which five or six grains of maize were planted about April. In the middle of May when the maize was the "height of a finger", they planted in each heap three or four "Turkish beans,"[4] which then grew up with and were supported by the maize. Maize was a plant that needed frequent weeding and hoeing (De Rasieres, p. 107; Johnson, p. 279; Harrington, 1913, p. 221).

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There is no mention of the use of any kind of fertilizer by the Delaware, and early Swedish writers note that, "When a tract had been cultivated until crops would no longer grow, it was deserted and a new plantation prepared" (Johnson, p. 279). Therefore, in the present case there appears to be at least presumptive evidence for lack of fertilizing techniques.

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In addition to the above-mentioned means of obtaining food, the Delaware Indians gathered various wild berries, nuts, fruits, and roots. Although many of the early references tend to be generic, one gathers that strawberries, gooseberries, huckleberries or billberries, cranberries and grapes were among the chief fruits used (Loskiel, pp. 68-69; Kalm, p. 261; Skinner, 1909, p. 43; Waugh, pp. 127-28), and the butternut, walnut, chestnut and hickory the most important nuts (Loskiel, pp. 70-71; Lindstrom, p. 223; Waugh, p. 123). In addition, Kalm found that early Swedish residents of New Jersey remembered the Indians having used Hopnise or ground nut (Glycine apios), Katnise (Sagittaria sagittifolia) and Taw-Ho (Arum virginicum).[5] This last was reputed to be poisonous in a raw state and so was placed in a hole covered with earth where it was cooked by a fire burning on top. They also boiled and ate the seeds of the Golden Club or Taw-Hoe (Orontium aquaticum) (Kalm, pp. 260-61). The use of roots is referred to be other authors although the terms used vary (Brinton, 1885, p. 90; Johnson, p. 281; Lindstrom, p. 223; Skinner, 1909, p. 43).

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Although there are no specific references to the making of maple syrup in early sources, all the later observers found maple sugar boiling an important activity and the properties of the maple were generally known and utilized on the east coast. It seems impossible that all the early writers would have overlooked the use of maple sap if it had been as important as it later became, but none of my sources mention it.

FOOTNOTES

000 1. The reports of Butler and Heye are based on an identification of bones found in old feast pits.

2. According to Waugh's report on Iroquois foods, the Onondaga had names for starchy, flint, sweet, starchy-sweet and pop corn, five of the seven generally recognized varieties of Zea mays (Waugh, pp. 74-77).

[241] 3. To these Brinton adds the sweet potato, but no early sources confirm him in this opinion (1885, p. 48).

4. Delaware sources do not indicate which types of beans were grown aboriginally, but Waugh in his report on the Iroquois states that they knew over sixty varieties. The natives described them according to use, i.e. bread or soup beans (Waugh, pp. 104-107).

5. The identifications are made by Kalm himself.

[171] 6. Brinton specifically denies that the Delaware had this type of house, but it is described in Lindstrom as translated by Johnson (p. 281). According to Skinner, Bankers and Sluyter described this longhouse for the Canarsie, a Mohegan group living also in New Jersey (1909, p. 47). In Geographia Americanae, Lindstrom says: "In the Fall every sachem has built a house in which he and his subjects can live." (p. 221). As can be seen the problem is closely related to that of whether more than one conjugal family ever resided together. Support for the belief that they did comes from Beatty who visited a Delaware town in Ohio and noted that several families sometimes lived in one house. (p. 37).

[501] 7. There is no evidence to indicate whether or not sails were used in pre-contact times.

[286] 8. Several early writers noted cloth garments worn by the Indians, but Harrington has said of the Canadian reservation Indians in 1908: "The nearest approach to the weaving of aboriginal fabrics is seen in the pack strap...They were made of fibres of Indian hemp, the milkweed or the inner bark of the slippery elm, boiled soft and rolled or twisted into cord with the hand on the bare thigh. The cords were then tightly woven into a strap two or three inches wide and a little more than two feet long..." No mention is made of any kind of weaving apparatus. It seems most likely that even though cloth is mentioned by some of the earliest writers, it is a borrowed trait although pack straps may have been aboriginal manufactures.

9. Ruth Benedict says that there generally is a correlation between painful inducement of visions and receiving the vision because of [illegible] pitied by the spirits (pp. 27-28).

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

"They kept annual feasts:—. . . a feast of first fruits which they do not permit themselves to taste until they have made an offering of them to the manitu-oo-al, or gods; . . . There is one of the greatest sacrifice offerings of our forefathers every six months for cleansing themselves from sin; they will have twelve deers to be consumed in one day and night. At the great feast of the offerings of the first fruits of the earth, which feast the Delawares or Munceys hold annually, they brought a little of all that they raised, such as Indian corn, or hweink-queem, potatoes, beans, pumpkins, squashes, together with the deer. The Indian women were busily engaged in cooking their provisions, previous to the commencement of their exercises. They invited all strangers into a long pagan temple prepared for such purposes, there is a door at each end—one opening to the east, and one opening to the west. On entering, they with all the Indians were seated on the ground around two fires; in the center of the temple was a large post, around which was suspended a number of deer skins, and wampum is kept buried at the foot of this post. Near the post sat two Indian singers, each with a large bundle of undressed deer skins which served as drums. There were two young men appointed to watch the doors and keep the fires burning, the doors being closed. Each of the young men brought an armful of hemlock boughs, which being thrown

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[p 55 (B)]

614 have expressed themselves in favor of the
622 person nominated. If they disagree, I have
623 not ascertained how it is adjusted. After the person is agreed upon, then all the chiefs meet in council and perform the ceremony of investing him with his office.

622 The war chiefs are selected and made such by the Head Chief without consulting the people, but not so with the Head Chief.

● 241 The Delawares are very well advanced as agriculturalists. When Mr. Pratt came
342 among them 12 years ago, as he informs me,
177 they were living in bark houses. Now many of them are living in frame houses two stories and 2½ stories high, some with a veranda in front the whole length, and they have good barns and outbuildings. Some of
231 them have herds of cattle from 25 to 100
422 and have from 5 to 20 swine, sheep, wagons, and all kinds of farming implements. Their future prospects are certainly very flattering if they push on as they have here. Their
648 women are interfered with a good deal by
563 the whites, and they are quick to marry
557 white husbands, as they seem to regard that as advancing. It would be so were their husbands respectable.

657 With their large annuity of $50,000 per annum, the best timbered lands in the state, and sufficient of them to give them all large farms, there is no reason why they should not become both agriculturalists and respectable citizens of the state. When they
000 become wealthy farmers as some of them now are, their children will intermarry respectably with our white people, and thus the children will become respectable and, if educated, in the second and third generations will become beautiful and attractive. This is to be the end of the Indian absorption of a small portion, which will improve and toughen our race, and the residue run out or forced into the regions of the mountains.

[p 52(c)]

775 of the souls of those who were punished by
825 the evil spirit, the wreck, or fragments into which they were cut up were turned into mosquitoes and such evil creatures.

776 Bad spirits are believed to pass by about
787 day break and good spirits are believed to pass along about dark. For this reason boys are often sent to bed without supper, that they may commune with, or be visited by
[785] good spirits, the fasting state being thought to be favorable to such communion, and for the same reason are often compelled to get up before day break that the evil spirits may not obtain or exercise any wicked influence upon them.

776 I am told that the Shawnee Female Great
821 Spirit is in reality the moon, and is worshipped as our Grand Mother or something of that sort; and Isaac Johnny Cake who mentioned this [to] me also said that the Great Spirit of the Delawares was represented and believed to be a brother of the Sun, and that the Moon was the Grand Mother of the Great Spirit; and young Toucey, the Stockbridge, says that there is
[171] some evidence of a [?] in of the sun in the worship of several of the Indian races, including his own. The Iroquois return thanks to the sun for heating the earth and to the moon for cooling it, but this does not show a sun worship or anything like it.
[115] William Adams is to correspond with me on the religious system of the Delawares, and I hope to find out something definite about it.

Gum-mween

796 This festival or annual worship of the Delawares as explained by William Adams and of which he is to write to me more fully, is quite interesting. They believe unless they
[241] observe it once a year their crops will fail, and they will lose the favor of the Great Spirit.